Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Mursalat

Revealed in Makkah

The Revelation of this Surat and its Recitation in the Maghrib Prayer

Al-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said,

> "While we were with the Messenger of Allah in a cave at Mina, وَالْمُرْسَلَـتِ (By the **Mursalat**) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,
>
> اقْتُلُوهَا Kill it!
>
> So we quickly went after it, but it got away. Then the Prophet said,
>
> وُقِيَتْ شَرَّكُمْ، كَمَا وُقِيتُمْ شَرَّهَا
>
> It was saved from your harm just as you all were saved from its harm.''
>
> Muslim also recorded this Hadith by way of Al-A`mash.

Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting وَالْمُرْسَلَـتِ عُرْفاً (By the **Mursalat**) in the **Maghrib** prayer.

In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting وَالْمُرْسَلَـتِ عُرْفاً (By the **Mursalat `Urfa**), so she said,

> "O my son! You reminded me with your recitation of this Surah. Verily, it is the last thing I heard from the Messenger of Allah. He recited it in the **Maghrib** prayer (i.e., before he died).''
>
> Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.

Al-Mursalat

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالْمُرْسَلَـتِ عُرْفاً

077:1 By the Mursalat `Urfa.

فَالْعَـصِفَـتِ عَصْفاً

077:2 The `Asifat `Asfa.

والنَّـشِرَتِ نَشْراً

077:3 And the Nashirat Nashra,

فَالْفَرِقَـتِ فَرْقاً

077:4 The Fariqat that separate.

فَالْمُلْقِيَـتِ ذِكْراً

077:5 The Mulqiyat that remind,

عُذْراً أَوْ نُذْراً

077:6 Excusing or warning.

إِنَّمَا تُوعَدُونَ لَوقِعٌ

077:7 Surely, what you are promised will occur.

فَإِذَا النُّجُومُ طُمِسَتْ

077:8 Then when the stars lose their lights.

وَإِذَا السَّمَآءُ فُرِجَتْ

077:9 And when Furijat the heaven.

وَإِذَا الْجِبَالُ نُسِفَتْ

077:10 And when the mountains are blown away.

وَإِذَا الرُّسُلُ أُقِّتَتْ

077:11 And when the Messengers are Uqqitat.

لاَيِّ يَوْمٍ أُجِّلَتْ

077:12 For what Day are these signs postponed?

لِيَوْمِ الْفَصْلِ

077:13 For the Day of Sorting Out (the men of Paradise from the men destined for Hell).

وَمَآ أَدْرَاكَ مَا يَوْمُ الْفَصْلِ

077:14 And what will explain to you what is the Day of Sorting Out?

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:15 Woe that Day to the deniers (of the Day of Resurrection)!

Allah's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hatim recorded that Abu Hurayrah said,

وَالْمُرْسَلَاتِ عُرْفًا (١)

By the **Mursalat `Urfa**.

"The angels''

From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported.

It has been reported from Abu Salih that he said,

"These are the Messengers.''

In another narration from him (Abu Salih) he said that it means the angels.

فَالْعَاصِفَاتِ عَصْفًا (٢)

وَالنَّاشِرَاتِ نَشْرًا (٣)

The **`Asifat `Asfa**.

And the **Nashirat Nashra**,

Abu Salih has also said the meaning of

- **Al-`Asifat**,
- **An-Nashirat**,
- **Al-Fariqat** and
- **Al-Mulqiyat**,

that they all refer to the angels.

Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of **Al-Mursalat `Urfa** and he (Ibn Mas` ud) said,

"The wind''

He said the same about

- **Al-`Asifat**
- **`Asfa** and
- **An-Nashirat Nashra**,

that they all refer to the wind.

Ibn `Abbas, Mujahid and Qatadah all said the same.

Ibn Jarir confidently affirmed that **Al-`Asifat `Asfa** means the wind just as Ibn Mas`ud and those who followed him said.

However, he (Ibn Jarir) did not affirm whether **An-Nashirat Nashra** are the angels or the wind as has preceded.

It has been reported from Abu Salih that **An-Nashirat Nashra** is the rain.

The most obvious meaning is as Allah says,

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ

And we send the winds fertilizing. (15:22)

He also says,

وَهُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشْرىً بَيْنَ يَدَىْ رَحْمَتِهِ

And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). (7:57)

Similarly, **Al-`Asifat** are winds.

It is said (in Arabic) that the winds **`Asifat** when they make noise with their blowing.

Likewise, **An-Nashirat** are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord.

Allah then says,

فَالْفَارِقَاتِ فَرْقًا (٤)

فَالْمُلْقِيَاتِ ذِكْرًا (٥)

عُذْرًا أَوْ نُذْرًا (٦)

The **Fariqat** that separate,

the **Mulqiyat** that remind,

excusing or warning.

meaning, the angels.

This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri.

There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contain exemption or absolvement for the creatures and a warning for them of Allah's torment if they oppose His command.

Allah said,

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (٧)

Surely, what you are promised will occur.

This is the subject of these oaths.

This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the

resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

A Mention of some of what will occur on the Day of Judgement

Then Allah says,

فَإِذَا النُّجُومُ طُمِسَتْ (٨)

Then when the stars lose their lights.

meaning, their light will leave.

This is similar to Allah's statement,

وَإِذَا النُّجُومُ انكَدَرَتْ

And when the stars fall, (81:2)

It is also similar to His statement,

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ

And when the stars have fallen and scattered. (82:2)

Then Allah says,

وَإِذَا السَّمَاء فُرِجَتْ (٩)

And when **Furijat** the heaven,

meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

وَإِذَا الْجِبَالُ نُسِفَتْ (١٠)

And when the mountains are blown away.

meaning, they will be removed and no sight or trace of them will remain.

This is as Allah says,

وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً

And they ask you concerning the mountains:

Say,

"My Lord will blast them and scatter them as particles of dust.'' (20:105)

Allah also says,

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الاٌّرْضَ بَارِزَةً وَحَشَرْنَـهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَداً

And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind. (18:47)

Then He says,

وَإِذَا الرُّسُلُ أُقِّتَتْ (١١)

And when the Messengers are **Uqqitat**.

Al-`Awfi narrated from Ibn `Abbas that he said that **Uqqitat** means "Gathered.''

Ibn Zayd said,

"This is similar to Allah's statement, يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ On the Day when Allah will gather the Messengers together.

Mujahid said, أُقِّتَتْ (**Uqqitat**.)

"This means postponed,''

Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word, أُقِّتَتْ (**Uqqitat**.)

"This means promised.''

It seems as though he holds this to be similar to Allah's statement,

وَأَشْرَقَتِ الاٌّرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَـبُ وَجِـىءَ بِالنَّبِيِّيْنَ وَالشُّهَدَآءِ وَقُضِىَ بَيْنَهُم بِالْحَقِّ وَهُمْ لاَ يُظْلَمُونَ

And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. (39:69)

Then Allah says,

لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢)

لِيَوْمِ الْفَصْلِ (١٣)

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ (١٤)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٥)

For what Day are these signs postponed?

For the Day of Sorting Out.

And what will explain to you what is the Day of Sorting Out?

Woe that Day to the deniers!

Allah is saying, `for which day are the Messengers postponed and their matter expected, so that the Hour will be established.'

This is as Allah says,

فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ

يَوْمَ تُبَدَّلُ الاٌّرْضُ غَيْرَ الاٌّرْضِ وَالسَّمَـوَتُ وَبَرَزُواْ للَّهِ الْوَاحِدِ الْقَهَّارِ

So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution.

> On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible. (14:47, 48)

This is the Day of Sorting Out, as Allah says,

لِيَوْمِ الْفَصْلِ

the Day of Sorting Out.

Then Allah says, in magnifying its matter,

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

And what will explain to you what is the Day of Sorting Out?

Woe that Day to the deniers.

> meaning, woe unto them from Allah's torment that is coming in the future.

أَلَمْ نُهْلِكِ الْأَوَّلِينَ

077:16 Did We not destroy the ancients?

ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ

077:17 So shall We make later generations to follow them.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ

077:18 Thus do We deal with the criminals.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:19 Woe that Day to the deniers!

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ

077:20 Did We not create you from a despised water?

فَجَعَلْنَـهُ فِى قَرَارٍ مَّكِينٍ

077:21 Then We placed it in a place of safety,

إِلَى قَدَرٍ مَّعْلُومٍ

077:22 For a known period.

فَقَدَرْنَا فَنِعْمَ الْقَـدِرُونَ

077:23 So We did measure; and We are the best to measure.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:24 Woe that Day to the deniers!

أَلَمْ نَجْعَلِ الاٌّرْضَ كِفَاتاً

077:25 Have We not made the earth Kifat (a receptacle)?

أَحْيَآءً وَأَمْوتاً

077:26 For the living and the dead .

وَجَعَلْنَا فِيهَا رَوَاسِىَ شَـمِخَـتٍ وَأَسْقَيْنَـكُم مَّآءً فُرَاتاً

077:27 And have placed therein fixed towers, and have given you Furat water.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:28 Woe that Day to the deniers!

The Call to contemplate the various Manifestations of Allah's Power

Allah says,

أَلَمْ نُهْلِكِ الْأَوَّلِينَ (١٦)

Did We not destroy the ancients?

meaning, those who rejected the Messengers and opposed what they came to them with.

ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ (١٧)

So shall We make later generations to follow them.

meaning, from those who are similar to them.

Thus, Allah says,

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٩)

Thus do We deal with the criminals.

Woe that Day to the deniers!

Ibn Jarir said this.

Then Allah reminding His creatures of His favor, and using the beginning of creation to support the idea of repeating it,

He says:

أَلَمْ نَخْلُقكُّم مِّن مَّاء مَّهِينٍ (٢٠)

Did We not create you from a despised water?

meaning, weak and despised in comparison to the power of the Creator.

This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟

"(O) Son of Adam!

How can you think that I am unable, and yet I created you from something like this (i.e., semen)''

فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (٢١)

Then We placed it in a place of safety,

meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it.

Allah said:

إِلَى قَدَرٍ مَّعْلُومٍ (٢٢)

For a known period.

meaning, for a fixed period of time, which is from six months to nine months.

Thus, Allah says,

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (٢٣)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٢٤)

So We did measure; and We are the best to measure.

Woe that Day to the deniers!

Then Allah says,

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥)

أَحْيَاء وَأَمْوَاتًا (٢٦)

Have We not made the earth **Kifat** for the living and the dead?

Ibn `Abbas said,

"**Kifat** means a place of shelter.''

Mujahid said,

"It holds the dead so that nothing is seen of it.''

Ash-Sha`bi said,

"Its interior is for your dead and its surface is for your living.''

Mujahid and Qatadah also said this.

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ ...

And have placed therein fixed towers,

meaning, the mountains. The earth is held in place with them so that it does not shake and sway.

... وَأَسْقَيْنَاكُم مَّاء فُرَاتًا (٢٧)

and have given you **Furat** water.

meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٢٨)

Woe that Day to the deniers!

meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

انطَلِقُوا إِلَى مَا كُنتُم بِهِ تُكَذِّبُونَ

077:29 (It will be said to the disbelievers): "Depart you to that which you used to deny!''

انطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ

077:30 "Depart you to a shadow in three columns,''

لاَّ ظَلِيلٍ وَلاَ يُغْنِى مِنَ اللَّهَبِ

077:31 "Neither shady nor of any use against the fierce flame of the Fire.''

إِنَّهَا تَرْمِى بِشَرَرٍ كَالْقَصْرِ

077:32 Verily, it (Hell) throws sparks (huge) as Al-Qasr,

كَأَنَّهُ جِمَـلَةٌ صُفْرٌ

077:33 As if they were Sufr camels.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:34 Woe that Day to the deniers (of the Day of Resurrection)!

هَـذَا يَوْمُ لاَ يَنطِقُونَ

077:35 That will be a Day when they shall not speak (during some part of it),

وَلاَ يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

077:36 And they will not be permitted to put forth any excuse.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:37 Woe that Day to the deniers (of the Day of Resurrection)!

هَـذَا يَوْمُ الْفَصْلِ جَمَعْنَـكُمْ وَالاٌّوَّلِينَ

077:38 That will be a Day of Decision!

We have brought you and the men of old together!

فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ

077:39 So, if you have a plot, use it against Me (Allah)!

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:40 Woe that Day to the deniers (of the Day of Resurrection)!

The driving of the Criminals to their Final Abode in Hell and how it will be done

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

انطَلِقُوا إِلَى مَا كُنتُم بِهِ تُكَذِّبُونَ (٢٩)

انطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠)

Depart you to that which you used to deny!

Depart you to a shadow in three columns,

meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١)

Neither shady nor of any use against the fierce flame of the Fire.

meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame.

This means it will not protect them from the heat of the flame. Allah said,

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢)

Verily, it throws sparks as **Al-Qasr**,

meaning, its sparks will shoot out from its flame like huge castles.

Ibn Mas`ud said, "Like forts.''

Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said,

"This means the trunk of trees.''

كَأَنَّهُ جِمَالَتٌ صُفْرٌ (٣٣)

As if they were Sufr camels.

means, black camels.

This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view.

Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about, جِمَالَتٌ صُفْرٌ (**Sufr** camels.)

"Meaning ropes of ships.''

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ

Verily, it (Hell) throws sparks as **Al-Qasr**.

Imam Al-Bukhari recorded from Ibn `Abbas that he said:

"We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it **Al-Qasr**.

كَأَنَّهُ جِمَالَتٌ صُفْرٌ

As if they were Sufr camels.

These (**Jimalat**) are ropes of ships that are bundled until they resemble the intestines of men.''

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٣٤)

Woe that Day to the deniers!

The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

هَذَا يَوْمُ لَا يَنطِقُونَ (٣٥)

That will be a Day when they shall not speak,

meaning, they will not speak.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (٣٦)

And they will not be permitted to put forth any excuse.

meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٣٧)

Woe that Day to the deniers!

Then Allah says,

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (٣٨)

فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ (٣٩)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٠)

That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!

This is an address from the Creator to His servants. He says to them, هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (That will be a

Day of Decision! We have brought you and the men of old together!)

meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see.

Then He says, فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ (So, if you have a plot, use it against Me!)

This is a serious threat and a harsh warning. It means, `if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allah says,

يمَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُواْ مِنْ أَقْطَـرِ السَّمَـوَتِ وَالاٌّرْضِ فَانفُذُواْ لاَ تَنفُذُونَ إِلاَّ بِسُلْطَـنٍ

O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)! (55:33)

Allah also says,

وَلاَ تَضُرُّونَهُ شَيْئًا

And you will not harm Him in the least. (11:57)

It is narrated in a Hadith (that Allah said),

يَا عِبَادِي،

إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي،

وَلَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي

"O My servants!

You all can never attain My benefit and thereby benefit Me, and

you all can never attain My harm and thereby harm Me.''

إِنَّ الْمُتَّقِينَ فِى ظِلَـلٍ وَعُيُونٍ

077:41 Verily, those who had Taqwa, shall be amidst shades and springs.

وَفَوَكِهَ مِمَّا يَشْتَهُونَ

077:42 And fruits, such as they desire.

كُلُواْ وَاشْرَبُواْ هَنِيئَاً بِمَا كُنتُمْ تَعْمَلُونَ

077:43 "Eat and drink comfortably for that which you used to do.''

إِنَّا كَذَلِكَ نَجْزِى الْمُحْسِنِينَ

077:44 Verily, thus We reward the Muhsinin.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:45 Woe that Day to the deniers!

كُلُواْ وَتَمَتَّعُواْ قَلِيلاً إِنَّكُمْ مُّجْرِمُونَ

077:46 Eat and enjoy yourselves for a little while.

Verily, you are criminals.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:47 Woe that Day to the deniers!

وَإِذَا قِيلَ لَهُمُ ارْكَعُواْ لاَ يَرْكَعُونَ

077:48 And when it is said to them: "Bow down yourself!''

They bow not down.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

077:49 Woe that Day to the deniers!

فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

077:50 Then in what statement after this will they believe.

The Final Abode for Those Who have Taqwa

Allah informs

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (٤١)

Verily, those who had **Taqwa**, shall be amidst shades and springs.

Allah informs that His servants who have **Taqwa** and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement.

This means they will be in the opposite condition of the wretched people, who will be in shades of **Al-Yahmum**, which is purtrid, black smoke.

Allah says,

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ (٤٢)

And fruits, such as they desire.

meaning, and from other types of fruits, they will have whatever they request.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ (٤٣)

Eat and drink comfortably for that which you used to do.

meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned,

Allah says;

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٤٤)

Verily, thus We reward the **Muhsinin**.

meaning, `this is Our reward for whoever does good deeds.'

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٥)

Woe that Day to the deniers!

A Threat for Whoever denies the Day of Judgement

Allah says,

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ (٤٦)

Eat and enjoy yourselves for a little while.

Verily, you are criminals.

This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation.

Allah says,

كُلُوا وَتَمَتَّعُوا قَلِيلًا (Eat and enjoy yourselves for a little while.)

meaning, for a period of time that is short, small and brief.

إِنَّكُم مُّجْرِمُونَ (Verily, you are criminals.)

meaning, then you all will be driven to the fire of Hell which has already been mentioned.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٧)

Woe that Day to the deniers!

This is similar to Allah's statement,

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to a great torment. (31:24)

Allah also says,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Verily, those who invent a lie against Allah, will never be successful.

(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69,70)

Then Allah says,

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ (٤٨)

And when it is said to them: "Bow down yourself!''

They bow not down.

meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly.

Thus, Allah says,

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٩)

Woe that Day to the deniers!

Then Allah says,

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠)

Then in what statement after this will they believe?

meaning, if they do not believe in this Qur'an, then what talk will they believe in.

This is as Allah says,

فَبِأَىِّ حَدِيثٍ بَعْدَ اللَّهِ وَءايَـتِهِ يُؤْمِنُونَ

Then in which speech after Allah and His Ayat will they believe (45: 6)

This is the end of the Tafsir of Surah **Al-Mursalat**, and all praise and thanks are due to Allah. He is the Giver of success and security.